[7 cont.]

Consequently at this time, the Indian faces a situation of misery that has brought him to seek monetary income either as a worker in the maritime saltworks or as a herdsman in the neighboring haciendas of Venezuela and Colombia; or if he is obstinate in his attachment to his native soil, he has to put up with conditions of hunger, hard service, and even slavery in his own territory.

The lack of water has been the main factor leading to the mass emigration of entire native families to the nearest centers of trade and work; there they enroll themselves as paid farm workers; or simply beg for charity, which is frequently seen in the streets and plazas of Maracaibo; or apply themselves to some other trade such as the making of charcoal to be sold in Riohacha; or work in the loading and unloading of ships in neighboring ports.

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[2] All these facts that we have been describing and the little that was known of this interesting Colombian aboriginal community led the Institute of Ethnology and Archaeology of the Ministry of National Education of Colombia to organize an expedition to study for a reasonable period of time the greater part of the characteristic social phenomena of this group of people, the actual social situation of the natives confronted by the new conditions of life, the anthropological aspect, the language, etc. This decision was put into effect with the ethnographic expedition of 1947, which, during the months of July, August, and September, traveled over a great part of the territory making the corresponding studies. [8] This expedition was composed of: the investigators, Licentiate Milciades Chaves, Licentiate Virginia Gutiérrez de Pineda Giraldo, Señora María Rosa de Encarnes, and the author.

The result of these investigations is the work we now present, the first of a series of publications which will cover the major part of the aspects of the material and spiritual life of the Guajiro.

The work to which these few lines serve as an introduction is based on facts carefully gathered by us in the field, especially by my wife Licentiate Virginia Gutiérrez de Pineda Giraldo, who kindly handed over data to be studied and added to ours, and we

9:Armstrong & Métraux E-4 (no date) 1948
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by an empty cartridge case, to which a metal ring is sometimes attached, giving a musical note with every shot.

Feathered arrows show many designs. Bird arrows may be tipped with cartridge cases or with large, rounded, wooden knobs about 1 inch (2.5 cm.) in diameter. Heads made from nails are used for small game. Serrated metal-tipped arrows are used in warfare; but the most dangerous arrow is poisoned with a sting ray tail, sharpened to a fine needlelike point and fitted into the hollow end of a light cane shaft about 4 feet (1.2 m.) long and three-eighth inch (9 mm.) thick.

To prepare arrow poison, scorpions, centipedes, and poisonous spiders are mashed, snake venom is added, and the mixture is allowed to putrefy for several days. The poison will retain its potency for six months. It is kept in a short section of bamboo, which is carried around the waist, together with the arrow points, each in a hollow reed. Before shooting, an Indian dips the point into the poison and inserts it in the shaft.

A decorated leather wrist strap is worn as a bowstring guard.

Fire making.—Fire is made by twirling an arrow on a cactus hearth; the spark is caught in dry grass.

TRADE

There is considerable trade between the *Goajiro* and foreigners. Firearms and ammunition, cloth, beads, blankets, rum, cutlery, corn, crude sugar, rice, plantains, and tobacco are imported in exchange for salt, cattle, cheese, milk, hides, pearls and pearl shells, logwood (*Haematoxylon campechianum*), and divi-divi (*Caesalpinia coriaria*).

During the salt season the Indians of the interior flock to Manaure, where they are paid for loading sacks of salt into the warehouse and onto ships. Both men and women take part in the work, the men filling the sacks and the women carrying them.

SOCIAL ORGANIZATION

The *Goajiro* are subdivided into 30 odd matrilineal sibs ("castes" or "tribes"), each identified with an animal. Some of the larger and more important sibs are split into smaller groups, each with a special totem. (See Simons, 1885, p. 796, and Weston, 1937, p. 139, for a list of the various sibs, together with the totem animals and the locality which they inhabit.) The members of any sib are more widely spread throughout the peninsula than previously thought, although in some localities, one sib may be found to the exclusion of all others. Each "caste," according to Perrodin (1937, p. 155), "holds sovereignty over a well-defined territory." The sib which is largest and wealthiest in livestock is that of the Uriana. It has many subdivisions, such as Uriana jaguar, Uriana rabbit, Uriana paraketo (a song bird), and Uriana gecko (a lizard). The